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Mr. N.: Well, you all sit in the dark, eh ?  
Is it all right this way ? It's all right  
as far as I'm concerned because I don't see you  
anyhow.  
A little change we make in the arrangements of the  
different meetings. We will still adhere to the four  
meetings each week, <sup>or</sup> for a little while ~~at least~~, but we  
will put Group II on Wednesday. Wednesday evening  
at 8. Where is Jean, now ? Ja. Jean, is that all right  
to have the movements a little earlier, or should we make  
it at 8:30 ?

Jean: A little earlier.

Mr. N.: Your movements, eh ?

Jean: Have the movements a little earlier ?

Mr. N.: Ja. You have it now from seven to eight ?

Jean: Yes.

Mr. N.: Could you make it a little earlier so it is not immediate-  
ly after the Movements we have the Group, have time to  
set up the chairs, etc. ?

Jean: I think so.

Mr. N.: I ~~do~~ prefer not to make the meeting later than eight o'clock.  
All right ?

Jean: All right.

Mr. N.: Can we make it six-thirty to seven-thirty ?

Jean : Yes.

Mr. N.: Good. Group II will be then at eight o'clock on  
Wednesday. <sup>evening</sup> Group III will continue at lunch. Group I,  
this one, will still meet at eight-thirty every Tuesday.  
Group IV, what we call Group IV on Friday, will continue.  
So with that slight change it will affect some of the small-  
er groups and they will simply have to shift, if they  
possibly can, to another

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day if this particular arrangement happens to interfere with those groups that were held here. I think the ones concerned are Wesley mostly, I think, and perhaps John Marshall's group, but he was not meeting here; Wesley was meeting here. Wesley, maybe you can make another evening.

Wesley: What about Monday or Tuesday ?

Mr. N.: Monday, that is now an open day and you know Robert had that at the time. Robert, what will be the best for you ?

Robert: Monday.

MR. N.: At what time, Robert ?

Robert: Seven.

Mr. N.: Could we have two groups that evening? Wesley? One a little earlier and one a little later ?

Wesley: I could have one at 8:15.

MR. N.: Robert, all right?

Robert: We probably start earlier then, quarter of seven or 6:30.

MR. N.: Ja. Will that be all right, because there is no rearrangement as far as chairs are concerned, it is all set up. So will we do that ? Quarter to seven your group and Wesley at 8:15. All right. Good. All right. Otherwise, no changes? Caliber of Group I remains the same. Our most important group.

Gradually more and more I hope the training for different people to start to stand on their own feet, of which we have already a little beginning by some of the groups, which are now, let us call them sub-groups, existing, and it has to extend. Gradually I feel new people should be added to it, those who feel that they <sup>very</sup> have the strength or the ability or would wish it as a matter of their own experience. ¶ There is one thing I would like to mention to all of you. We are now possessors of the Barn and the Land. A few days ago I signed a paper, the papers, so now we have title to it. We are about halfway in the initial payments, so we still have a little bit of work to do, and

a little distance to go. Expenses will be heavy until the end of September. From there on we will have a mortgage which will be a little easier to pay off, although it still has to be paid off within the next 9 years. But in any event, we have taken that step and this is a proof more than ever that we are in it, even if we cannot consider it our own, and you might say until the last payment, it still is now property that belongs to us and for which we are responsible and where we will now try to do certain things which I hope will be beneficial for everybody who can come. I usually wait till Fridays to talk a little bit more about the Barn and some of the rules which we have but I would like to mention this: ¶ The Barn is not a place where people can be and stay for any length of time. It is not arranged that way. It is only that it is a good place every once in a while, particularly for those who come from other cities since they can put up for a little, either for a vacation or the reason why they happen to come to the Barn, or maybe that they are up against it and look for another place in the neighborhood or somewhere. So to <sup>some</sup> ~~a~~ certain extent it is a little pied à terre. There are no particular facilities even at the present time and even if they were there it will consist of a sleeping bag and whatever facilities there are of toilets etc. As far as eating is concerned the rule is still the same. We are not equipped as yet to furnish any kind of food to anyone, surely not in large quantities, so each person who does come will bring their own. As soon as it is possible for us and the kitchen is sufficiently equipped, we will have probably a meal at mid-day on Saturdays and also one on Sunday. Whenever that arrangement can be made I will tell you how we will have to <sup>meet it because that incurs expenses and we will have to</sup> be charging for such meals. As you know, it is not a profit-making institution and it is not entirely at cost either,

because whatever there is left over of a reasonable amount that has to be paid is practically equal to what you would have to pay anyhow if you stayed in the city, and if it happens to be a little bit more than we have to pay for buying the food, and whatever is necessary to prepare it, that all goes into the fund. ¶ There is at the present time a fund for the Barn. I would like to remind you. Anyone who believes in this kind of work and the direction we are now taking, with gradually moving the main part of our activities over to the country for definite reasons as you all know, and that gradually this office becomes the central point mostly for meetings that it is good to have it in town, and I believe ~~it~~ that we will have to keep it for the rest of the year, but it may be that we will change to another place, I hope a little bit better and more convenient, to do Movements because I think we will have to continue with Movements and surely also certain meetings in New York. But more and more I would like to have the activities at the Barn if we possibly can do it and there we will start with Movements either on Saturdays or Sundays as soon as the piano is there. — Whatever these kind of (an) arrangements are, I explained it last Friday. ¶ This question of the Barn is for me quite a living matter and I consider the Barn a living entity which is growing as it can in the surroundings which we will provide for it and to the extent that it is possible to manage a growing entity until finally it can bear fruit. So during this growing period certain things will gradually be added but slowly, and only at the proper time, and only without violating any process of growth which is inherent in the B<sup>arn</sup> as it is now and which of course, we don't want to disturb. But whatever it is, it is not particularly this time that I want to say too much about that. It's only to give you a certain perspective, that for this, and again I say this quite definitely, that although I am <sup>now</sup> ~~not~~ owner of this little piece of land and the Barn on it, that it is not my intention to keep it that way.

It is only for practical purposes. ¶ The Barn, as a whole, and the land and everything that goes there and that is being done there belongs to a Group, a Group of people who feel that they want to carry that responsibility. And to what extent it will be necessary later on probably to organize that a little bit better so as to have a certain body or a nucleus of those who believe in that kind of a necessity, that then will we make also proper arrangements, and I will, with all the pleasure in the world, assign it and sign it over to those who want to become responsible. This is a question of time. ¶ There need not be any <sup>hurry</sup> thing, but I think that as far as this kind of Work is concerned, there will be more and more people who feel that it is necessary to maintain it, and it is particularly for that reason that I thought that having a Barn out in the country will be much more <sup>a</sup> tangible evidence of something that is maintained and that can last for a longer time than my particular lifetime still will allow on Earth, and that it can remain in existence and I hope that it will be maintained in a correct way in accordance with what we believe Gurdjieff has meant with Work on oneself, that I hope that in the future never will be any water put in the wine, that that what is dished out or what is drunk will always be in accordance with the fundamental rules of Objectivity, including Impartiality, including Simultaneity, as the three absolutely necessary requirements for anyone who wishes in Work <sup>on himself</sup> to become <sup>Objective</sup> and to build for himself an Objective body as <sup>compared</sup> ~~is~~ to his Physical body with whatever spiritual development there is at the present time and whatever is allowed by Mother Nature for any one man to have on Earth, and that this Objective body for Man should be his Soul which will be the vessel that will carry him through the rest of the Universe if his life happens to stop at this particular moment when he dies on Earth, that that what remains in existence should be in accordance with the Laws of Eternity.

¶ And it is for that reason that I hope that this kind of an attempt that we make now as a Barn--\_\_\_\_\_ and that is why I say that it is an alive something \_\_\_\_\_ that it can continue to grow and also will not be only a Barn and not only a little piece of land, but that the attempt of this kind of body as a whole also should be by means of the people who Work there, create a certain atmosphere of a holy place so that in time anyone who could come would be affected by that what is there. I call it atmosphere. Perhaps it could be something that could remain in existence regardless even if the Barn <sup>would</sup> ~~should~~ burn. So we must understand what really is the meaning of something that is alive. When it is alive, one has a responsibility for it, regardless of how it happened to come and whatever it is that caused certain things to start to exist and whatever the laws were that happened to govern certain forms of life in a certain channel and even without the responsibility of those who became a channel, that then simply the acknowledgement of that Life existing and for which one <sup>then</sup> dares then to take a responsibility simply means that it has to be maintained properly and that it has to be adjusted in accordance with whatever the different conditions may be, that this Life will have to suffer so that in the end, that what is Life can be freed and can exist without the form which at the present time on Earth it still has to have.

¶ The aim for the Barn, the aim for Work, the aim for Consciousness on the part of ourselves, is the development of a Conscience regarding the Barn itself and regarding the Life <sup>that</sup> which is represented in the Barn and which <sup>of course now</sup> is divided ~~now~~, you might say, in accordance <sup>to</sup> with the different units of the people who happen to be there and Work for their own sake; and that gradually out of that realisation this



question of units becomes an entity in that the Barn as a whole will represent a certain something that is worthwhile to remain in existence. So that not even Mother Nature will dare to touch it. You see I am speaking only philosophically simply to give it a perspective and <sup>a</sup>background, and whatever the interpretation is that you might now attach to it and whatever you think that at the present time perhaps ~~now~~ I exaggerate by simply calling this a living entity, it is only because you do not understand things well enough as yet in the proper perspective of what I call Infinity and that as soon as \_\_\_\_\_ and I hope soon enough-- you will start to realize the totality of all Life existing, that the creation of this kind of ~~an~~ attempt we are doing something a little bit unusual and for that reason it has to require a tremendous amount of desire on the part of those who participate, Ja. ?

*Elaine Cunningham* (QUESTION) Mr. Nyland, I have a \_\_\_\_\_ after a wish and a reading I had the appearance \_\_\_\_\_ I put the label of a chungaree on it.

Was something that came into my body. I've seen it before. Once I saw it with a light flashing on and off inside of it. But this was the first time that it appeared that it caused a \_\_\_\_\_ that it hurt as it approached, and it pushed itself into my existence and I was so surprised at the insistence of it, <sup>but</sup> this time it didn't disappear at my lack of attention. The following day I woke up with a kind of intensity that I have had only at group meetings. It was the first time I was able to realize a state on my own, outside of good conditions. I feel that it was directly related. The intensity of the appearance of chungaree and the following results.

Now the question that I have is this: Usually I am very surprised and I am always caught without anything to bring to a moment, of the appearance of anything that happens inside myself, I keep saying I want to have inside-out action but I never know what to do with it

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when it happens. But I would like to know if, ~~but~~ I don't want to interfere at this point, I didn't think that I could, but I was so surprised that I lost something, I feel, I lost my own individuality. I was in that, I was surprised and nonplussed. But it seems to me that if I were able <sup>in some way</sup> to connect in some way, the appearance, I separate in two ways. One is making the effort from a wish and the other is the result of that which usually corresponds--they seem to. But I would like not only to extend the moment of Awakening, not to interfere with it and also not to interfere with the appearance of chungaree.

(ANSWER) The answer ~~is~~ simply <sup>is</sup> to continue the wish. But the question of chungaree puzzles me a little. Well, the only \_\_\_\_\_ well, I had

to identify what was visiting me. (Questioner)

Mr.N.: <sup>that's right but</sup> Chungaree is the wrong word.

*Diane*  
Question: Well, it is the growth inside \_\_\_\_\_ you mean to say chungaree is myself and what is visiting me is different?

Mr. N.: No. According to Gurdjieff, chungaree is just a turnip.

Well, that's <sup>just</sup> the way it appears to me, it's like. . (Questioner)

Mr.N.: Good. Then you can call it a growth. But don't call it chungaree because that may be misleading. Hamolinadir, when he had said his say and he went out after having told everyone <sup>body</sup> that that what he was interested in was not this particular Hasnamussian gathering, and he went out, he started to grow chungaree. The meaning of that is that he started to Work, physically in the country, growing some plant in order to care for it and to have during that time when he was physically employing himself, that he then would have a chance to come to himself and in that way become Conscious. That was the meaning. ¶ Now, whenever I say something starts to grow in me, i.e., that <sup>is that</sup> what I now happen to recognize as an unusual state and as you say sometimes is a little painful or in any event it is unusual,



I do not know exactly what to do with it, but I do know by such a presence that something is taking place which is not only unusual but also has a higher value, and when you say it is like a light it is quite true. There is a definite light and there is also a warmth in that, and with that it seems as if there is an entity, as if at that moment something has entered into it, or that that what was already inside has Awakened. So that the process of a man being Awake simply means that he becomes aware of that what he really is and that that when he tries to become conscious by means of ~~either~~ the introduction of <sup>either</sup> the telescope or whatever it may be, <sup>that</sup> he works on himself, what really takes place is as a result of the creation of the little 'I' that the Magnetic Center of that what is his own center within himself and which is permanent within him and which we call his Life starts also then to become free. This particular process we call then, as if Magnetic Center <sup>was</sup> ~~were~~ asleep within one and is now Waking up and asserting itself. This Magnetic Center does not belong primarily to Man, <sup>that is</sup> ~~it is~~, it is not manly in the sense that we know Man on Earth. It is not human. It is something that is a representation of God within Man, and whenever it starts now, I say to wake up or to make itself known, something takes place in the body which is the form where it is contained, and the body not knowing what is actually stirring within, cannot, at first, place it. Still one wants to admit that that what is taking place is of a different kind of nature than one is really used to, and for that reason one says I must make place for it in some way or other, and I must give it the space or <sup>the</sup> freedom it apparently needs because it knocks at <sup>my</sup> the door, some of the doors of my personality and I am forced at such a time to open it. You see, it is the call of man when once he has heard the voice of God that he will never forget that <sup>that</sup> ~~it~~ meant for him a commandment, and <sup>that</sup> ~~when it~~ <sup>it</sup> once becomes a commitment for him to see that his life is from then on conducted in the direction of whatever he thinks the direction

<sup>ought to be</sup>  
~~of whatever he thinks the direction ought to be,~~ to the best of his knowledge, and to the best of his feeling. And it is that kind of a thing that one says, if <sup>this</sup> ~~this~~ could live within me all ~~the~~ time. And it is true that at such a time this kind of a realization can take one up so completely as if the personality has disappeared, and that something else has taken the place, ~~if~~ even <sup>only</sup> for one moment, the realization of that kind of <sup>an</sup> experience is as if one then is united already with something regardless of the form in which one lives now with that which is totally and I call it simply ~~e~~ternally existing, as if when I now have Life within me, that for one moment this Life has joined with all Life. But it doesn't last because I still have the form in which my life happens to be and immediately when this Magnetic Center has dared to present itself in such a way, the rest of my body—everything that belongs to my personality--objects to it-- you have to stay within because you represent for me my Life on Earth and that what is Body, that what is even Feeling and ordinary ~~Intellectual~~ Center, says to this Magnetic Center, I am not as yet through with the Earth. Personality is not willing to give up because also the personality has a very definite wish to continue to exist. It is a hopeless wish because we all know that the personality will be fooled, that although in the beginning it has gone <sup>through</sup> a process of development and growth, that then almost you might say, it has gotten ideas <sup>that</sup> it will live forever because it happens to be on Earth and the beginning is as if ~~it's~~ <sup>it's</sup> making itself known on Earth and taking a place on Earth and that it hopes then that within this personality even if the personality is willing to admit that it will die as far as the <sup>Physical</sup> ~~body~~ is concerned, that it has in its place then something spiritual that will maintain itself later on. I think the terrible thing for a person is to realize at a certain time that everything of him is mortal and that everything remains subject to the laws of Mother Nature, and that unless something is done quite radically

for himself that it will simply, this body will die and stay on earth whatever it is deteriorating. This I think is one of the best motivations for anyone who wishes to Work, and then, if at the same time an experience can take place that it says, <sup>but</sup> ~~that~~ this is the way out if one only can recognize <sup>that</sup> what a person is in Reality and it is already within you like the Kingdom of Heaven, all one has to do is to set it free.

Q And at such a time this kind of contradiction between that what ~~one~~ has been told by the personality and ~~that one wants~~ <sup>in which one wants</sup> to believe because it is so-called real, and that what is then being said by means of ~~that what~~ <sup>is</sup> Magnetic Center reminding Man of his own Eternity, of his Life, gives a conflict and at such a time it creates pain. This is the pain of the appearance of such light. The conflict between that what exists as a personality and that what is light which for one moment asserts itself and not finding itself in a proper place and the personality not wishing it, forces it out, and back again into prison where personality says, my Magnetic Center belongs. It is a very interesting phenomenon for oneself because the thoughts and the feelings that are attached to it. It is as if at certain times I object to Magnetic Center actually appearing and it is that I say you have been within ~~me~~ <sup>me</sup> for such a long time without appearing, why would you come out now? ~~my~~ <sup>my</sup> personality has taken the brunt of its Life on Earth and it has taken care of the suffering and it has acquired certain characteristics and manifestations. I don't need Magnetic Center now. You see if it were a little bit more vocal, and sometimes it does become in one's thoughts and mostly in one's feelings \_\_\_\_\_ what is the good that you tell me now that you want <sup>to have</sup> freedom? You are staying there. The time to tell me was when I was young, when there was still flexibility in my personality, that there was still the possibility of an understanding of Life by Magnetic Center and that then Magnetic Center for some reason or other could retain and maintain its existence without being hampered by the form.

But personality says, I have now crystallized out and I have done it because I wish to continue to exist in the form in which I am. And that apparently <sup>was</sup> ~~is~~ what was taught to me by Mother Nature. You see this constantly ~~is~~ the fight in man: what is really the worth and <sup>the</sup> value of Magnetic Center, and how often will it continue to knock on the doors of personality to be let out, and the personality, how long will it hang onto its <sup>own</sup> devices and to that what it has created itself? If one wishes to continue, <sup>that is</sup> ~~i.e.~~, if one wishes to maintain this state, one has to allow for one moment Magnetic Center to go back because the fight is uneven. Magnetic Center cannot stay for any length of time at the present time and feel the animosity as created by personality. So one lets it go, one takes a deep breath and then one says: But I will start again.

Previously it had a definite result. I again wish now to Wake up and I <sup>will</sup> again try to bring back the real wish for myself in order to set Magnetic Center free. It is an exchange of Work between Magnetic Center and the little 'I'. It is constantly that I know that these are the two sacred points of myself, that whenever the wish is there and it has created a little 'I', that because of the 'I' now existing there is a chance that notwithstanding the form of personality, Magnetic Center can be recognized. When a man starts to grow in his life and when he develops, when he has these two points which for him <sup>of course much</sup> ~~become~~ more permanent than ever and gradually he realizes it's the only permanency in him, Man finds himself between these two objective values and in between is this subjectivity. And the problem is then how will that what is little 'I' and how will Magnetic Center in the first place be heard? How can they touch each other? How can they, having an influence from one onto the other, and the relationship between the two in which the personality now finds itself, how will the personality now under the influence of these two objective factors start to change? You see, the real fight starts when the little 'I' returns to Earth and then, finding that Magnetic Center is still in prison, it

start to make inroads <sup>on</sup> ~~into~~ the personality and gradually as an aim have <sup>this</sup> ~~the~~ personality function as a neutralizer between these two forces so that then in that process, that what is <sup>now</sup> ~~then~~ neutralizing the two forces will change in this attempt and changes from personality to become an individual. And it becomes very interesting to see how the two things, <sup>that is</sup> ~~the~~, the little 'I' and Magnetic Center can actually speak. And at moments when one is very quiet and one knows that there is something like objectivity somewhere that it is available, that the little 'I' sometimes is in the atmosphere around one and that the Magnetic Center is in that point which is never changing, that a man realizing that these two points can exist for one in meditation and mostly in silence, that at such a time the battle can be won because there are two against one, and personality will gradually lose its sting(?) <sup>exactly the same</sup> ~~the same~~ as death ultimately will be overcome. It is good as an experience. Ja. No, Mark. Good.

*George Simich* QUESTION: Mr. Nyland, Is Work on myself from outside mean observing myself as if I am outside. I move to the place which is very strange to me. I am unfamiliar with what I saw. I was not able to use my ordinary manifestation. There is desire, wish to return inside Life, to participate in Life, to use again my ordinary manifestation. Mr.N.: Then don't use the word participate. It is simply a returning to ordinary Life. Ja.

*George Simich* Ja. My difficulty how I understand is I am not able to Work from inside out, or I am not able to participate. I had a couple of experiences last weekend and I saw difference <sup>between</sup> in my manifestation before and after <sup>or with</sup> participation. This something would make <sup>this something</sup> something would come from this experience. How I understand my problem why I am not able to Work from inside out, why I am not able to participate, I would say that my observation is not complete. There is something incomplete, and with this incomplete I am not able to participate.

Mr.N.: It is not as sharp as that, George. The process of Participation although we call it a step after the observation necessities of ABC and also that one says Participation may be RE in the middle octave section of the triad and MI is Experimentation, one has to look more and more at the necessity of realizing that that is a little triangle; <sup>and that as a triangle,</sup> it has already the potential<sup>ity</sup> of becoming one. So that even during the process of Observation in which I try to introduce Impartiality and Simultaneity, that there is already then a possibility that every once in a while something happens that looks like Participation and also something seems to happen, <sup>that is</sup>, because of its simultaneity a form of Experimentation for myself which covers the unusualness of my behavior partly what I have never seen, and partly what I <sup>intentionally</sup> wish to produce, knowing that in changing such conditions, I have a better chance <sup>to observe</sup> of observing myself. So that when just say this question of becoming or Working from inside out at times happens at a certain moment and lasts for a moment but it is coloured <sup>by</sup> with that what already belongs to the next step of development.

And one has to be a little bit more flexible in considering the DO-RE-MI at times already one in which it doesn't matter if it is the RE or the MI or the DO which happens to be then apparent in an experience. Now, if one says I would like to participate, <sup>that is</sup>, I have to wait until the participation can become effective enough and for that reason I say, yes, when it is full-grown. But you know a man is not full-grown <sup>only</sup> when he says he is 18 years <sup>or so</sup> and he won't grow any more physically. Of course, his continued growth as far as experience <sup>is concerned,</sup> ~~is concerned~~ in life, stops at a much later date and <sup>perhaps</sup> his maturity is quite a distance away from him. But there are periods in the youth of man where he already at times behaves like a little man, and when he has at times a certain insight which belongs to a full-grown person but which happen to be at a certain time because of certain circumstances which are beneficial and happen to be then in such <sup>a</sup> way that the man already growing up in his teenage has a realization



of something that belongs to a much more maturity which he <sup>would</sup> ~~might~~ have automatically you might say, later. *fr* Every time when I think about Work, I think all the time that what I wish to do with Work should lead to the possibility of freedom. So even if I have an aim that is for a day, my daily aim is constantly adjusted to the ultimate aim of freedom and there is with this kind of a thought and a feeling that what I now make as an attempt is <sup>already</sup> ~~now~~ tinted with that what belongs to the ultimate state of freedom. If I pray to God, there is ~~a~~ moments such fervor and such intensity and such entity of myself that at ~~that~~ moment, God is there. Although he may leave me I have reached him in some way or other. *fr* When I talk about Magnetic Center I don't want to wait until the whole scheme of participation has started and will be maintained. I will be fed at certain times by the possibility, perhaps as an insight and perhaps sometimes as a conviction, that it is possible for me to become different later on; that now this conviction is so sure within me that I know that I am on the right road. You see what I mean by that. Sometimes I profit by less than one-half of one percent of something that is of a higher nature which happens because of favorable conditions, happens to enter into me and at such a time I cannot neglect it and although that what is that kind of an experience is for me an unnatural event and of course, being a little adventurous I sometimes have a little fear because I am treading on foreign soil, as it were; that at such a time <sup>nevertheless, this</sup> ~~such an~~ experience gives me an inkling of what actually might happen to me later on. Don't be too strict about this *P*articipation. It will come more and more but at times it is already there in its full glory, and it happens at times to be 100%. You see. . . Ja?

*938* ~~Question:~~ A confusion was because I always understand that this 26-Fe-M is a different experience.

Mr.N.: It is right. That is why I say, do not be too strict. . .

*George* Questioner: Relationship between them, you know, when, . .

Mr. N.: Don't be too strict about that. Once you remember I explained that Observation, the process of Observation starts already with preparation of the soil. It does not mean that it is growing as yet, and the planting of the seed is still a little bit removed because the soil is not tilled and the soil is not porous and the soil is not taken care of and that what is germination of the seed may take some time and even then, when it comes up and the sun is not there all the time and it is too wet or not wet enough--all of that will affect the growth. At the same time, I cannot deny the fact that something is alive and it is there, partly actual, partly potential. Participation is already included in that what is Observation as a potentiality, in exactly the same way as when a do is struck, there are overtones, but I don't hear it because that what is fundamental for me is the note do. But if my ear were sensitive I would hear the overtones. QIf I strike something that I now say this is my physical body, that what I hope is potentially there, and the ability and the thoughts and the feeling, and also the hope of further growth can already be at a certain time in a man even if he happens to live at a certain moment and at that moment he lives in Eternity. Each person at any one time when it happens to come to him fuses into one and is then one with God and at that time he realizes that he is actually God's child and it may be a result of penitence, and it may be a result of constantly chastising himself, it may be a result of reducing his life to austerity, it may be a result of a unity of all three centers in him, it may be a result of a certain atmosphere in which he happens to live which is not Zilnotrago for him but which happens to be the visiting of a <sup>Some kind of</sup> ~~certain~~ higher being-body on earth which he then comes in contact with, and perhaps at such a time touches the skin of such a person. You see it is very difficult to say where is the beginning and where is the end when everything is endless.

Question: \_\_\_\_\_ I would like to know what takes place, I would like to follow what takes place.

MR.N.: The difficulty is that one starts to overestimate that the one moment, because of its effect on one, looks like it is much longer than a moment, and although it is there as light, there is a shadow which represents light because the shadow is caused by the light, that I take the shadow as a continuation of ~~the~~ light. That is the only danger. The fact of the experience is quite correct and for that one can be extremely grateful when it happens because it is something that does not happen because of one's own attempt. But the attempts that one does make gradually produces in oneself a state of receptivity so that because of that I see much more after some time than I saw in the beginning and it is like that kind of a development of an extrasensory perception of certain kinds by which I now, during the process of Observation I already <sup>ally</sup> extrasensorily perceive that what is Participation. ~~It~~ I call it then that I operate from inside out and it is actually ~~that~~ what I compared <sup>with</sup> to the knocking on the door of Magnetic Center. The realization of ~~that~~ what I really am at a certain time, about which then there is no question that I get the experience that I really am something else and that sometimes I know that I don't belong on Earth, and that the Earth is only a temporary affair and that for me that what is body and the rest is simply <sup>now</sup> a container. But that what is within one is the reality of realities for the essential ~~Essence~~ or that what is permanently within me, or sometimes I say, ~~that~~ it is like the voice of God. But as I say again, it is only a voice. It doesn't last. But the reverberations, they last and then I cherish that and I sometimes start to worship it and then I forget that I should work.

~~Question~~ Thank you, Mr. Nyland.

~~Mr. Nyland~~ All right. Ja.

Question: I started to ask a question Monday, and then deferred until tonight. It had to do with the flow of the force along the spine in relation to Hanbledzoin, and that there was a point where it reached the upper section here and bridging the gap where it went up from there, and then into the front of the mind.

Mr.N.: Eh? What are you talking about?

Question: It had to do with a, uh, the using of Hanbledzoin, uh, coming up, up from here and coming into some particular, uh, called the ear...

MR.N.: What? What Hanbledzoin? And what is coming up? I think you are talking out of turn. Hanbledzoin is blood for Kesdjanian body. Hanbledzoin does not circulate in the physical body. It is a very definite kind of a liquid; it is not even liquid. It is something of an ethereal quality which in relation to the ethereal quality of the Kesdjanian body is the same as that what is liquid regarding <sup>vs</sup> solid. This Hanbledzoin has a special purpose and it is not used in any way for the physical body at all. But it is contained with in the physical body and that that what is Kesdjanian is a formation of certain substances of a different kind of density which happen to be in the certain parts of the body when the body is porous enough to allow that substance to be there. It is very difficult to imagine it because it is something that is ethereal. But, if one can more or less conceive what is ethereal, one can also say that that what is now being formed needs food and the food is carried <sup>like</sup> in the physical body by means of blood, <sup>by</sup> to the Kesdjanian body by means of Hanbledzoin and in that particular process it becomes part of Kesdjan and never touches that what is physical. Never. It doesn't belong there, and as a matter of fact, if <sup>it</sup> ever ~~it~~ would it would kill the physical body. Don't mix things up. It's very dangerous. Who has...ja? (~~Dutch~~)

Wait a bit--you have to speak a little bit.. ~~Yes~~ <sup>uh</sup>? ~~We~~ have a little difficulty.

Question: Yes. a bit difficult.

Mr.N.: Go ahead.

Jessica told us that

... she was afraid for something that she was trapped. Who was afraid?

Jessica? P: Ja. Can she speak for herself or why do you want to tell what she was afraid of?

I'm a friend of Jessica's. (cannot be understood)

What?

She was \_\_\_\_\_ for something that happened to her. And when she wanted to use the work, the word? the Work? She was too \_\_\_\_\_

MR. N. Let me understand this part: Jessica had an experience and she was afraid.

And now she wanted to use Work... P: Right Mr. N: Huh?

P: She was depressed. ~~Depressed. Oh.~~

MR. NYLUND: Depressed, oh yes. And now she wanted to work? In order to get out of the depression? And now your question is, is it right or wrong?

QUESTIONER: I told her that she was depressed because the Work don't work in that manner. It was because she was identified with the Work.

MR. NYLUND: Yah. And did she believe you? (Mr. N.) repeat.

QUESTIONER: I don't know.

MR. N.: And now you want to know if what you said was right? (Mr. N.) P: Yes. It <sup>is</sup> right. One never should use Work direct in order to alleviate a condition in which one happens to be as a result of experiences on Earth. The wish to Work belongs to a very definite realm which is not of this Earth, and as a matter of fact, the wish already, when it is sincere is tinted with a certain quality in order to become free from that what one is now. So the wish itself represents a freedom from any kind of a condition, including a depression, if I am depressed. Whenever I now have a state of depression, and of course I don't like it, <sup>that is</sup> ~~it is~~, I would like to get out of it, it is perfectly legitimate that I wish to do something about it, and of course at such a time I <sup>wish</sup> hope that if I only could Work, that then that then might alleviate that particular condition. The difficulty as you say is quite right--that if I at such a time try to observe myself, to become conscious, that then naturally I am identified with the fact that I have this state of depression and I want to get rid of it.

So I never can become impartial to it. But it is possible that the amount of energy that is now used for causing a depression can be separated from that what is now the cause or the reason for the depression and my wish to get rid of it. But that I can have within myself that quantity of energy which can be sent or directed for a different purpose.

④ The purpose can be that at such a time, realizing I am in a state of depression, that I then still wish to Wake up, but it is very difficult for me to Wake up without thinking at the same time that if I am Awake, then I won't be depressed. This is extremely difficult because you can't help it. Everything in ordinary life--if <sup>you say</sup> I ~~think~~ I have a headache and I take a Bufferin, of course I take <sup>a</sup> ~~the~~ Bufferin in order to get rid of the headache. So any kind of a remedy, any kind of a state in which I am which I don't like and I try to apply something that will then take care of it so that I will be free, logically involves me to think or to feel about whatever I do in order to apply that kind of a remedy for that purpose. But if I could become Aware of a state of myself in which this emotional state as taking place now and expressing itself as a depressed state, that it represents for me a certain form of life which happens to go in the direction of ordinary earth values, that something in me could be strong enough to say: there is energy, there is aliveness in me. ④ This aliveness I now <sup>want</sup> ~~wish~~ to put into a wish. Instead of wishing to get rid of something, I wish now to create something. This is where the change is made, because if I say I wish for something to go away, it's an entirely different direction from saying I wish for something to exist. That what now will exist of course has no relation <sup>so</sup> ~~whatever~~ with that what I wish to go away. ~~But~~, if I wish to create an 'I', if I wish to Wake-up, if I wish to do something so that that as something existing can then have an influence on the totality of myself, I can still say that in the state of being Awake, conditions physiologically expressed with my body in the way



it is will naturally be affected and that ofcourse I hope that as a result of this additional energy of a different kind and a higher nature will then affect the condition of myself as I am now. That is legitimate to say, but I do not ask God to remove my headache. You see what I mean? I ask God to be able to see him and maybe if I can maintain myself long enough, maybe there is a chance to tell God that I have a headache. But you see, God comes first, and not the headache. You understand what I mean? So the two can be combined but it is ~~still~~ very difficult to remain fair in combining them. Ja.

*David Greenberg* QUESTION: Mr. Nyland, I had an experience Sunday which has given me a new outlook, a new completely new perspective of Work. Uh, I don't think ..it's ~~very~~ <sup>so much</sup> personal, I won't go into detail, but, uh, it was Easter Sunday and I was asked to--

Mr.N.: Dave, you could always talk about a friend to whom it happened.

Dave: No, it's uh, it was Easter Sunday and I was asked to take part in an Easter Service at one of the churches on Staten Island in the choir, and it was an Episcopal Church, I had done a number of programs with them and of course they had Communion and I always wanted to understand the concept of the Communion. And they had two services early and after that and uh, I was trying to Work with the man, the visiting bishop speaking and some of the things he <sup>had</sup> said I found myself highly critical of and judging and I tired to Work in that respect--not to judge and not to be critical and at the same time thinking of the significance and meaning of the Communion and I had this experience, it was quite overwhelming, that correlated everything in religious concept and the Work ideas and the realization it wasn't theoretical but a real experience that Christ is Consciousness and uh, it's changed the whole picture for me, if it's still here not strong--

Mr.N. I think it is even more than that. It is in the direction,

Christ as a concept, even if it is linked up and used in connection with Jesus, is for each man <sup>that</sup> what will atone him, <sup>that is, what will</sup> ~~make~~ <sup>make</sup> oneness of him and that what will really clarify for him what his reality is. It will also deliver him, as he is now bound, into freedom. So that that as a concept, that what one wishes to do and what is simply explained by how to Work will produce not only Consciousness but also Conscience, and that becomes more important of Christ than really Consciousness. Your Consciousness is only an indication of <sup>how</sup> ~~such~~ <sup>It is not as yet participating in eating of such reality.</sup> reality. The purpose of Communion is that ~~we~~ I take part in that what is Christ and I only take part when I eat food in a conscientious way. That I see what it is--that is my Consciousness, but that I feel what the result is of me in me I take as if it is His body and in that sense that what I eat--<sup>that</sup> ~~and it~~ is very simple bread at times is considered that at the moment when it touches my mouth, myself, that it changes actually into the body of Christ. And that in truth is right, when one understands Christ in this way. That what is wine gives for <sup>a</sup> man the possibility of the circulation of Hanbledzoin within that what he has eaten, you see? ~~And it is very good that way, but you see the concept has to be taken as a whole,~~ That is what I understood at the time.

Mr.N.: And it is very good that way but you see, the concept has to be taken as a whole, not only staying at Consciousness; it has to be extended to Conscience .

I am beginning to see my own manifestations a bit differently since then and perspective. . .

It is right, it is true, <sup>and that</sup> ~~it~~ is the only way by which this kind of religion anyhow can be understood in the light of Work on oneself.

And there is no more difference.

Each one clarified the other.

That what is usually accepted as an ordinary dogmatic statement becomes for one again a doctrine, a reality of aliveness and in that

aliveness that terminology becomes symbolic, and when it is symbolic I can use it in the ideas of Work on oneself, because there we have by means of another kind of a symbol, exactly the same principle.

*David G.* It seems that this exists outside of me and within me; it's all the same.

*Mr. N. Lund.* It is the symbolism that comes from early life <sup>as</sup> being brought up in a certain surrounding of let's say Christianity, and that that which is also a symbol which takes place when one is interested in Work on oneself, and there is a similarity of symbols.

*David G.* Yes.

*Mr. N. Lund.* And sometimes when they are very close together, one can see that, see it in reality what it ~~really~~ is. One symbol covers the other, all right? If you want to put it that way, really, but if you want to have a real picture of it, the Enneagram is the answer and in that the Law of Seven and the Law of Three are superimposed on each other, and they both belong within the circle of one's own existence. That's the real meaning. That what is 1-4-2-8-5-7- is the Work. That what is the Work on oneself in accordance with certain attempts one makes and the 1-4-2-8-5-7- are the manifestations of man in three different centers. But whenever these lines cross the triangle at two different points they take up from that what is alive; as noumena a certain amount of life force, and this is Communion. Whenever it goes from one to four it crosses the triangle at two points. One is the triangle <sup>that</sup> which belongs to that what is a segment of the physical body. The second is a triangle part which belongs to the segment of the emotional body. So it takes up physical and emotional energy from going from one to four. When it returns it crosses the same lines again twice, because it goes to two. But this time it is closer to the point three and because of that it is a higher quality. You can figure it out further from that but you see how the symbols now help

each other, augment each other, superimpose each other and stay within the framework of man as a circle.

*Questioner David*  
For my practical Work, then, what things I know I wish to bring to my conscience. \_\_\_\_\_

*Mr N*  
You convert them. You convert them. You simply look at all the different things that were dogma to make doctrine out of them.

Then they become liable to solution. When something is crystallized it is dogma. When I put a solvent <sup>with</sup> into it, it gets into a condition of becoming a liquid. When it is liquid it is possible to use it chemically because it is not as inert as a solid would be.

*David G*  
*Questioner*  
I have to make myself more pliable. (~~questioner~~)

(MR.N.) That is right. One has to dissolve that what is dogma in the <sup>liquid</sup> solvent of Work in order to arrive at the solution of doctrine. All right. But you know, you must really <sup>you must really</sup> speak, although silence is quite right and I really don't object to it. As long as you don't fall asleep as long as you don't feel you are getting nervous because <sup>one</sup> nobody else is asking a question. It's quite conceivable that a Group can sit and actually exchange, that words are not really necessary. It depends entirely on the state in which you are, and that sometimes when one is thoughtful about what has happened before, and one lets it penetrate and you try to digest it, you can come to a certain state ~~of~~ and really being alive in which things take place in you, and where the digestive, the digested products are taking their proper place in the development in you of the different organs which are required to be fed. ¶ The most important for that of course is your emotional state because much of this which you now try to digest and try to retain will go to the changeover of a feeling into an emotion and the effect of an emotion within one, when it is actually felt in that way, produces in oneself a certain state which requires definitely silence for oneself because you do not want anything else to interfere with

that state because you are afraid that if they do, if that happens, that the state of equilibrium is gone, and this we really wish more than anything else, all the time unconsciously <sup>one</sup> ~~and~~ wishes to be at peace, and one very seldom will find it. But when you have found it you don't want to be disturbed, and exactly the same rule applies when you are trying to become Conscious. You are looking for a balance, an equilibrium; but an equilibrium which is not asleep, not as yet crystallized out. I hope you understand this question of equilibrium, because it is not so easy to see that it remains dynamic and still is in balance. Many times we say balance is that what will not move and then stays quiet like a see-saw, but it is not that at all. A balancing, of course, of a see-saw may be going up and down without moving its central point where the knife is on which it rests, but what really takes place in a man when he is in balance, this particular equilibrium, is dynamic. It means that at a certain time certain substances within him are changed over into other substances, <sup>just</sup> ~~i.e.~~, a certain quantity of molecules which combine in a different way and form then, new bodies, this is a conversion process, of course, by which, if one wants to and tries to make that kind of a product which is more useful for the purpose of really growing up further. But that at the same time the balance requires that an equivalent amount of molecules goes to the other side, and that produces a balance between the two <sup>as</sup> ~~and~~ two currents which match each other at a certain point in space dependent on the process of development in the state in which one is. And that this kind of a balance can be shifted in the direction if you want on the right side and you call that light and on the left side you call that darkness. As if one's life going from <sup>darkness</sup> into light is simply in accordance with a certain scale and which at times can be expressed as percentages of how much is left of that what

is still darkness when one goes from zero to one-hundred, and that on a certain point fifty of course it is equal, you might say, although darkness does not have that kind of a reality. We do not know that when we live in darkness entirely, because we do not know light. ¶ It remains true, of course, that as soon as a little light enters into darkness, it is already light, but that simply means that one is on the road between zero and hundred, and that anywhere along that road there can be an equilibrium. But it depends, then, on the conditions in which this particular process takes place, and it is affected by the quantity and the affinity of the materials in the first place, ~~i.e.~~ <sup>that is</sup>, that what are the molecules going over from one into another or their reaction ability between the two --their attraction, their wish to be converted, you might say. But it also depends on the temperature, and it depends on the pressure. And these are the three different factors that always will affect, influence, any kind of an equilibrium, and that under the management of something, this equilibrium is shifted more and more towards one hundred, so that that what is left becomes the quantity of where it came from. <sup>that is,</sup> ~~i.e.~~, to the right side of the point, it still represents darkness which has to be overcome, and to the left side, it <sup>represents</sup> ~~indicates~~ light, which is indicated by hundred, which already has been gone through. ¶ So the process that one wants to create is not only the wish. It is a realization of what is the material with which one works. If conversion is between personality and individuality, if it is a difference of rates of vibrations, one has to know first what is involved in the lower rates, or what is involved in the characteristics of personality



and that then this knowing, this is what is the knowledge for, this is why one wishes absolute facts, in order to have a reaction which can take place in accordance with preordained rules, that one knows what one can expect by starting from something one knows what actually it is without any further reinterpretation or usually the kind of justification that I am naturally interested in. But that it does not always depend on the knowledge of that what I am. That sometimes the conditions are not conducive. Sometimes the temperature is much too low; sometimes it is like absolute zero in which there is no movement possible. Sometimes there is too much coldness to overcome the degree of warmth. Sometimes there is no emotional quality. And that what is pressure. Pressure is really the realization of something that one knows for sure to be and that one has a wish, as expressed this time in reaching more and more light, that although one knows that that light has to be reached and it becomes attractive because it indicates what an ultimate aim could be as light giving to oneself whatever is needed, that that because of its existence and sometimes the inability to obtain it, causes, because of its pressure, a certain depression on one and one is then not adjusted to take that pressure in connection with the temperature, in connection with whatever it is that is material, in order to combine all three and then to move this point of equilibrium from left to right. <sup>So</sup> And still that is the process that has to be seen. What will pull it, <sup>that's</sup> ~~the~~, what will actually force in oneself the hope that one will reach ultimately the point hundred, <sup>that's</sup> ~~i.e.~~ Life in Eternity, or <sup>Life</sup> ~~Eternal light~~? It is really the attraction from that which is the reverse of pressure. It is a condition in which I know <sup>that</sup> I must go, and then I have to realize <sup>that the pressure should be changed within the motion</sup> openness to take that what comes as it is, and it becomes then a condition of the outside world in its material

form. Then I take that what is for whatever it is. It eliminates the pressure, but I only take it and can take it when I am porous.

*How* do I increase this porosity? By means of what I call temperature.

By means of that what is wish. That what is wish is based on the wish of attraction, and it is based on the realization of what I am. This determines the state in which I allow myself to become subject to the possibilities of a shift of the balance towards hundred or towards light. When all three factors are satisfied, man moves.

*that is* the factors become satisfied by putting his particular brain interested in Work into an action of Observation, *that is* but *putting* *that what is* his Conscience as a realization of that which he hopes to become and what in its highest possible development for man indicates that there is a real something that he knows as commitment, he has to follow. That then as a result of these two, that what takes place is a movement and the change of the dynamic quality to a different point simply means that there are more molecules which will go to the right side and less to the left, and automatically that what is the balance will be shifted over to the right. *What* really takes place is that what is the development in one's Conscience and that what could become more pure Conscience will then become apparent in my will, and my will follows the hope, and the hope is pointing in the direction of hundred away from zero.

*So* when I say you can sit, you can communicate but you must not fall asleep, it simply means that whatever there is as digesting that is taking place in one *and* which you try to take in and sometimes a little concentrated form because many facts crowd in on one's brain within the brain and do not find immediately a place, and that what is of an emotional quality starts *disturbances* *A* in one's heart because the heart is not as yet sufficiently equipped to house enough emotional qualities there.

④ So therefore man needs this particular period of coming to himself and not allowing ordinary thoughts and ordinary feelings to interfere, but then in that time when he comes to himself and he remains within himself active and will not allow himself to sleep, this is where his Anulips will become apparent for a man of knowing that what is beyond or behind whatever his manifestations may be, something is alive which will not allow him to fall asleep and which will allow him at such a time to exert his particular will in the direction of shifting the balance towards ~~that~~ what man should become as a full-grown, harmonious entity.

④ So I say it is not necessary that one talks. You can sit, <sup>we</sup> you can sit for ten, ~~or~~ 15 minutes in quiet. I only want to be assured that you remain really Awake or at least that there is constantly the desire for that; and that you fight like you fight sometimes when you are physically asleep ~~or~~ almost asleep or sleepy, and that certain things still have to be done that you then feel that <sup>at that time</sup> it is more important to remain awake <sup>and</sup> ~~or~~ do a little bit more work and not allow your eyelids to fall down and <sup>to</sup> drop over your eyes, so that everything becomes oblivious. Or that perhaps little tricks are needed--washing your eyes with cold water or sometimes putting a match in between so ~~that~~ the eyelids cannot fall down; that something in you has to be clever, something has to know what has to be as common sense applied now to the condition in which I am. ④ And it may be that one goes through different states and I try to remain Awake and maybe you need help and <sup>that</sup> your body can help you by changing positions or ~~by~~ relaxation or that what is maybe an expression on your face or a desire or bending over or at least giving attention, that something remains in existence in the dynamic quality <sup>of</sup> your body, that will help the equilibrium to move. <sup>B</sup> Because when everything becomes static, when it is

crystallized in such a way that it is extremely difficult to dissolve it, you may as well go home because you are written up for death. *P* And don't allow this to happen to you. There is a time in which it will happen when you grow old, and then everything will be just ossified, it will be reduced to an ordinary condition in which there is ~~no~~ possibility ever to dissolve ~~again~~. It is too bad when that happens, and don't let it because you shouldn't as a man you never should be old, never should be too old to work. Always should remain flexible to be able to see what is there you might say as new in the world which you uncover, and what is there to be expected and to hope for so that you then on that basis will continue and continue with patience and not to give up until a good reasonable equilibrium is established so that with that going on, *what is* that what is the motion like a gyroscope giving you stability, it does not mean that it is quiet exactly, because of its motion it will give the stability to yourself. *P* This is what you need as a balance, not to withdraw, not to become as I say ossified, not to become like bones, but that what should remain in man is the aliveness of his flesh with all the nerves that are in it with that what is his blood, that what is his breathing to feed that what is needed for the maintenance of his physical body and then because of that it will form and will remain the possibility of a soil for the growth of something that is of a higher value, for himself as a man and which ultimately will become his soul. *P* The shifting of the equilibrium is in the direction of the soul and it is in that way an affair of the soul. That is really what is interesting about a soul wanting to grow, that one allows that what is physical to be on one side of that equilibrium. One the other side is the soul. That what is physical keeps you; that what is soul attracts you. That what you wish constantly to have in mind is that there is the potentiality of a soul for *man* and that that outweighs in the balance, everything on the left side so that in the proper time you can say farewell to this world because you know

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where your home is.

Q I hope you will work. All the time I tell you, and I ask you and I suggest it to you. And I really mean it because you must, you have to. You must see it as a requirement. Yes, ~~Jessie~~.

~~Jessie~~  
Quest.: Is there a difference between coming to yourself and meditating?

Mr N: Oh, yes. When you come to yourself, something comes to yourself. It is two-fold. In meditation I can come to something that can also exist with me. When I don't fall asleep in meditation, I ~~call~~<sup>can</sup> call on God to hope that he will be within the circle of my meditation. But how can I, in the state in which I am just meditating which very often is nothing else but an ordinary physical process, or when it is intellectual it is something that I reduce my intellectuality so as not to interfere with certain thoughts of the Hereafter or of Infinity, why would God wish to come ~~in~~ in the way I am and remain subjective?

Q When I come to myself I come to that what is my reality as my Self with a capital S. This is my life, and this is the representation of God within me. When I now come to myself I don't have to ask God any more because He is there, and it is exactly that kind of a relationship ~~which~~<sup>that</sup> starts to take on value for me because it becomes independent of anything else, even prayer. Even meditation. Because I can find my Self in whatever I do in ordinary life. This is pointing towards that where I wish to go. This is the recognition of God when he looks at me, seeing me wishing to go to Him. In meditation, there is no particular point. I sit and I have a circle and I do not know what to do with that circle until God could come there, and I ~~could~~<sup>can</sup> implore Him to come and He only will come when I have lost myself completely. And then there is no meditation. ~~Q~~ When I wish to ~~wake~~<sup>work</sup> I don't lose myself. I put that what is me in the service of ~~that~~<sup>what</sup> has been created as 'I' and it remains an entity and can be recognized. Meditation is prematurely uniting with that what is ~~a~~<sup>of</sup> higher quality, without

having paid for the debts of Mother Nature, or my own existence.

That is a tremendous difference. Meditation at times is only a way out, and it is not the development of an 'I'. It does not mean that in such a process I use certain forms that at sometimes I want to be quiet and it looks very similar to meditation. But it is not that that I wish to do as meditation. Even if it includes that I stare myself blind on that what I wish to be God, and think about that what is higher, I still lack the ability of actually experiencing the Objectivity of the level where I wish to go. But I don't want to argue about it. And each person who wants in meditation to reach God and he hopes he can, he is entirely free to do it. And if he does---If he does like a mystic sacrificing everything else, he forgets that he came from this Earth and that there is still a debt to pay to Earth. He skips from Earth and when Earth ever can get ahold of him, his Karma will require him to pay the debt when at the time when he skipped out he thought he could get away with it..

So next week, then, again Tuesday. Have a good week. Good night.

Transcribed by: Linda and Gary Cox

Typed by: Randall Merz

1st proof - Lili (good tape)